SURAH OF An-Nazl'at

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SURAH OF An-Nazi'at

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THE REFERENCES

https://www.quran4ever.com/islam/surah-an-naziat-lessons-on-resurrection-judgment-and-the-afterlife/#:~:text=The%20surah%20was%20revealed%20in%20Mecca%20and%20

THE BACKGROUND (1)

Lessons on Resurrection, Judgment, and the Afterlife

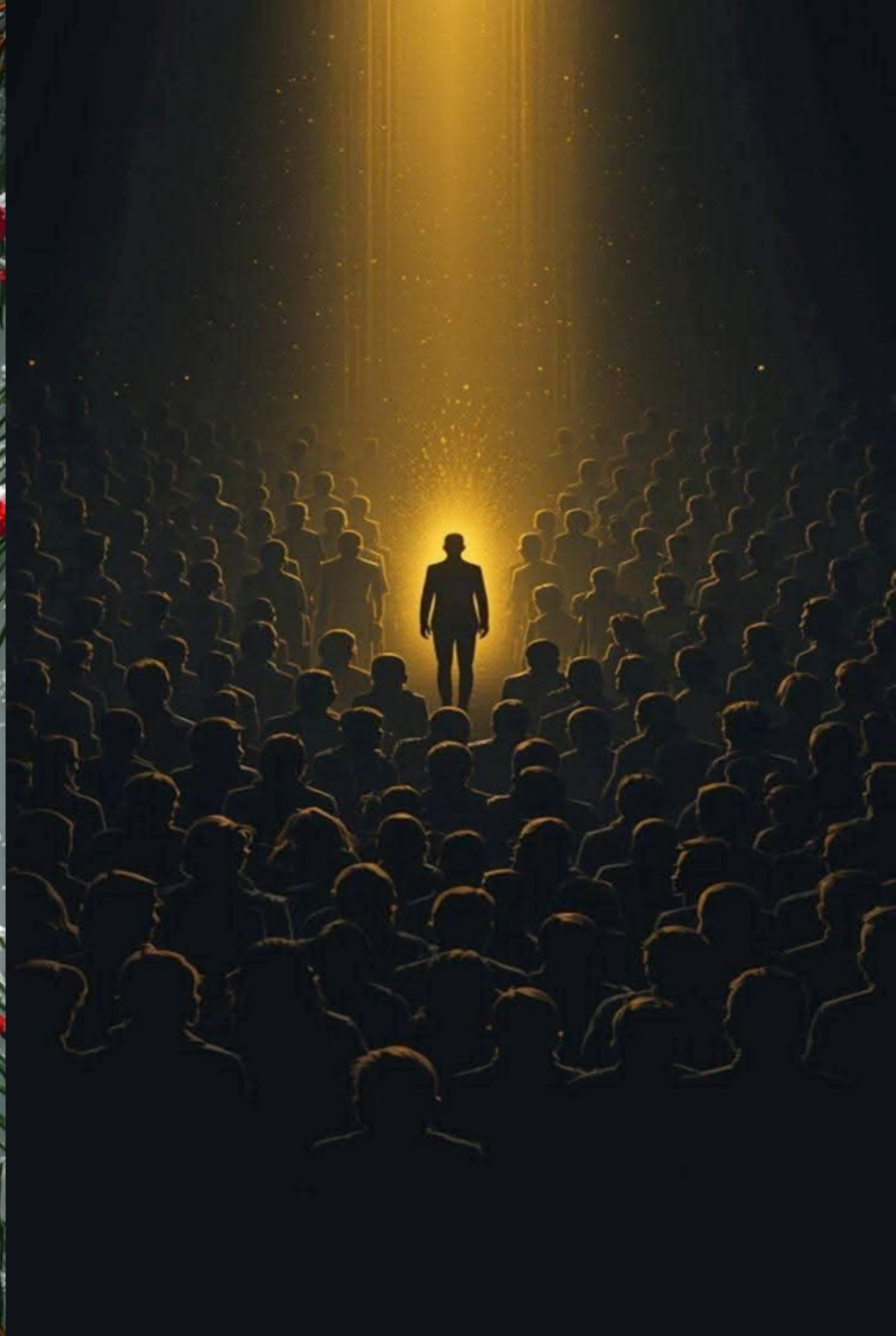
A Guide to the Day of Judgment and Our Actions

Introduction

- Surah An-Nazi’at (Arabic: النازعات), meaning “Those Who Pull Out,” refers to the angels who are tasked with extracting the souls of the disbelievers and wicked individuals.
- It is the 79th surah of the Qur’an, consisting of 46 verses (ayat).
- The surah was revealed in Mecca …
- and addresses key themes related to the Day of Judgment (Qiyamah), resurrection, accountability, and the fates of both the righteous and the wicked.

Surah An-Nazi’at provides vivid descriptions of the events that will unfold during the end of the world. It describes the shaking of the earth, the splitting of the sky, and the terrifying resurrection that all human beings will face. The surah serves as a warning to those who live heedlessly, ignoring Allah’s commands, and a message of hope for those who maintain their faith and strive for righteousness.

🔑 Key Themes and Lessons from Surah An-Nazi’at



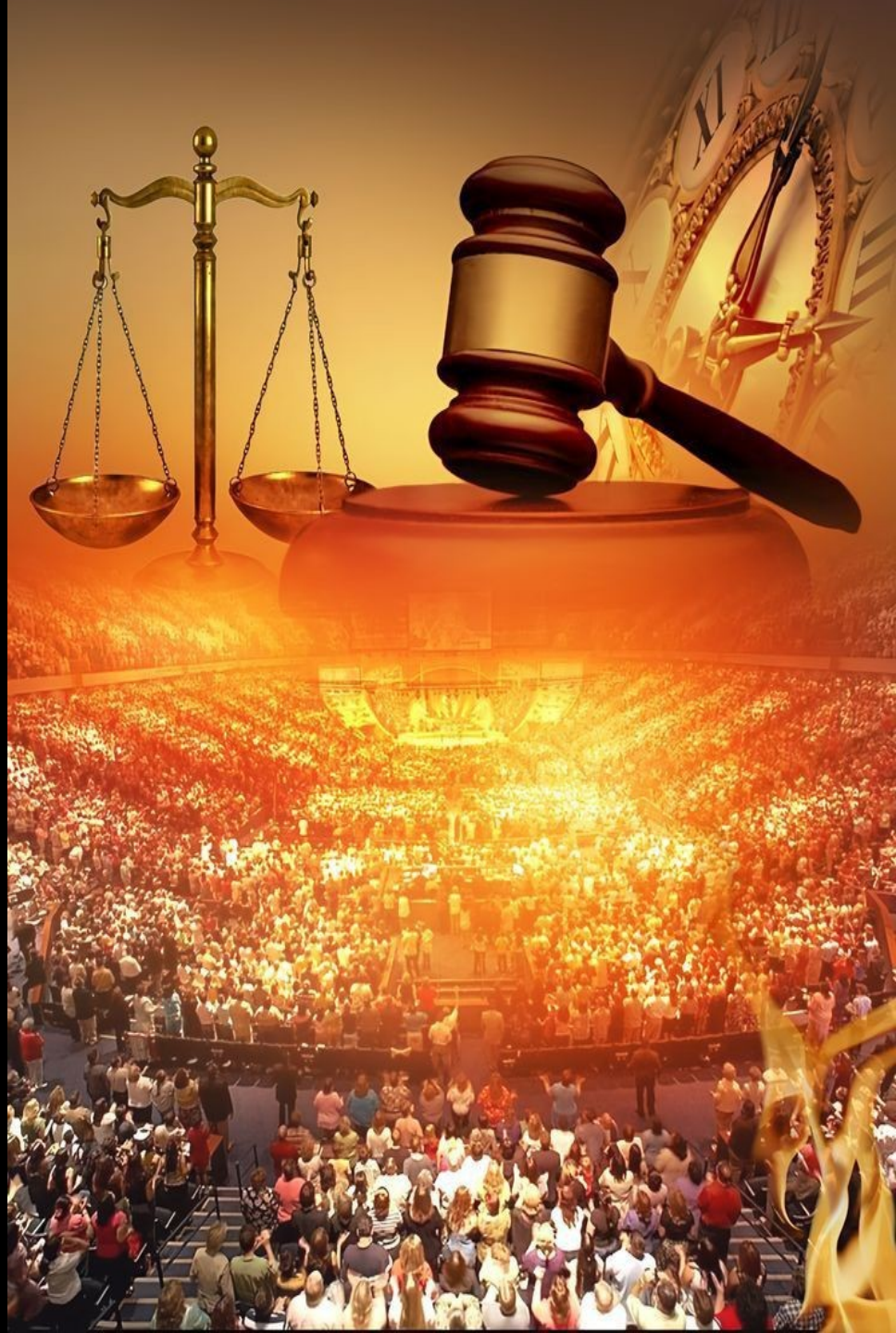
1- The Ease of Creation by Allah

One of the first lessons we learn from Surah An-Nazi’at is the ease with which Allah created everything in the universe. While human beings often perceive their creation as a difficult or complex process, Allah reminds us that creating the entire universe, including humankind, was effortless for Him. This serves as a reminder of Allah’s omnipotence and power. Nothing is too difficult for Him, and He is in complete control of all that exists.

Reflection: It’s important to realize that Allah’s ability to create and shape the world around us is beyond our comprehension. If Allah can create life with such ease, He can also resurrect the dead and bring forth the ultimate judgment with absolute authority.

2- ⚖ Accountability on the Day of Judgment

A major theme of Surah An-Nazi’at is the certainty of the Day of Judgment. The surah emphasizes that on that day, every individual will recall their actions, whether good or evil. Each person will be held accountable for their deeds, and no action will go unnoticed, no matter how small it may seem.



Reflection: This is a powerful reminder for us to live each day with integrity, mindful of our actions and the consequences they carry in the Hereafter.

3- The Fate of the Disbelievers

The surah also warns of the fate that awaits those who rejected Allah’s guidance, rebelled against His commands, and chose worldly pleasures over their spiritual duties. The punishment awaiting the transgressors is described in graphic terms, including the violent extraction of their souls at the moment of death.

The surah specifically highlights Jahannam (Hell) as the final destination for those who turn away from faith and choose sin over righteousness. Hell is portrayed as a place of suffering and torment, where the disbelievers will experience unimaginable agony.

Reflection: The reality of the fate awaiting the disbelievers serves as a sobering reminder for us to take our faith seriously and never take Allah’s commands for granted.

4- The Reward of the Righteous

In contrast to the fate of the disbelievers, the surah describes the reward awaiting the righteous. Those who fear Allah, suppress their unlawful desires, and live according to His commands will be rewarded with eternal peace and joy in Jannah (Paradise).

Reflection: The promise of Jannah is a source of immense hope for believers. It serves as a reminder that all the sacrifices we make in this world, if done for the sake of Allah, will lead to an eternal reward in the Hereafter.

5- The Uncertainty of Qiyamah (The Day of Judgment)

A key lesson in Surah An-Nazi’at is the reminder that the exact time of the Day of Judgment is known only to Allah. Despite all the signs and predictions made by people, no one can accurately determine when Qiyamah will occur. This uncertainty should motivate us to live every day with the awareness that the Day of Judgment could come at any time.

Reflection: The uncertainty of the Hour teaches us the importance of living in a state of constant preparedness, always reflecting on our deeds and striving to improve ourselves.

6- The Fleeting Nature of Worldly Life

Surah An-Nazi’at also highlights the transient nature of life on Earth. When the Day of Judgment arrives, people will realize that the time they spent on earth was incredibly brief—only as long as a morning or evening. In comparison to eternity, this world is insignificant.

Reflection: This realization should shift our focus from the fleeting pleasures of this world to the eternal rewards of the Hereafter. Life on earth is short, and the real success lies in preparing for the eternal life that awaits us.

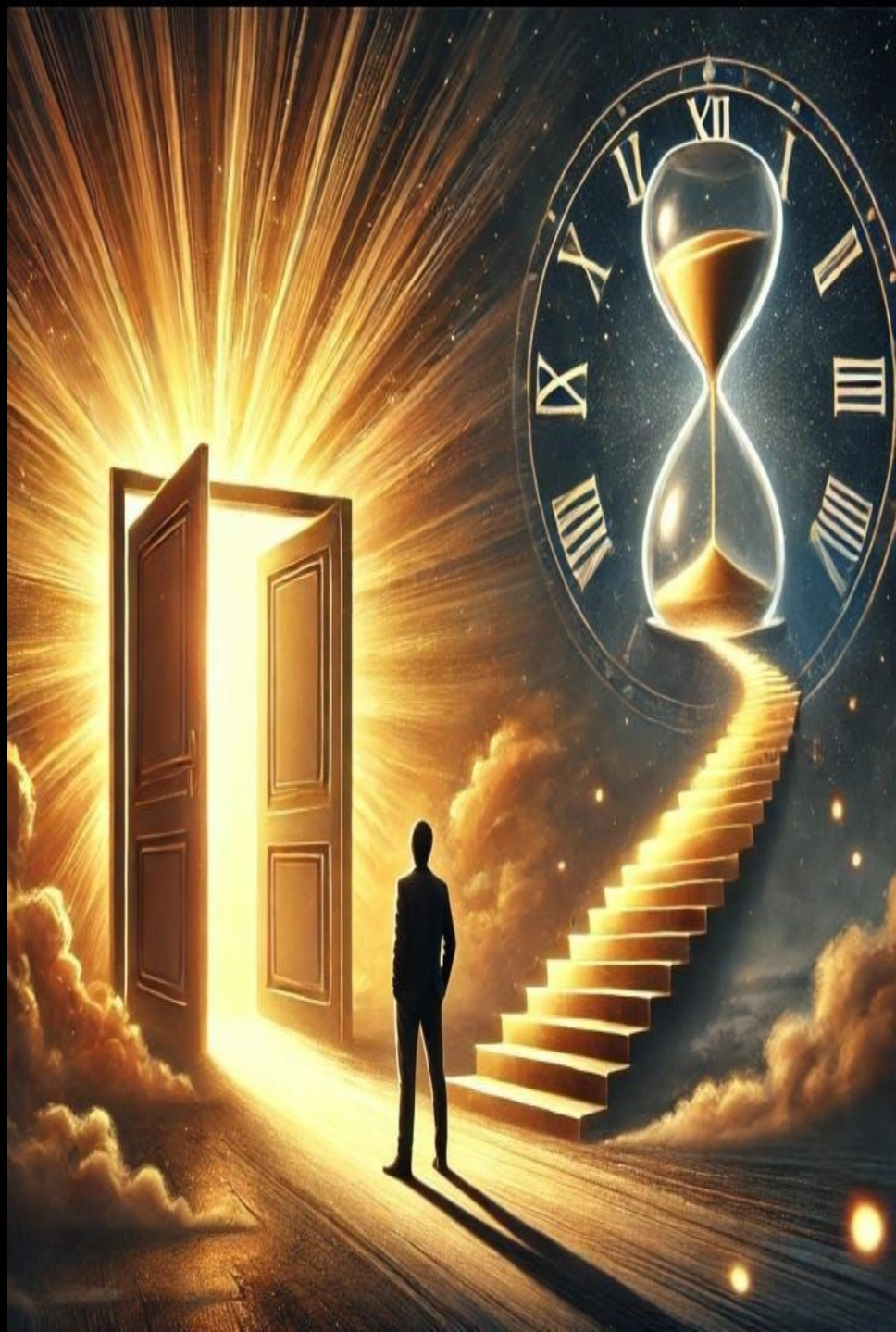
Conclusion: Preparing for the Hereafter

Surah An-Nazi’at challenges us to look beyond the distractions of this world and focus on the reality of the Day of Judgment. By reflecting on the certainty of resurrection and accountability, we are urged to live each day in preparation for the eternal life that awaits. The lessons of this surah call on us to:

- Recognize the ease with which Allah created the universe and trust in His power.
- Understand that all our actions have consequences, both good and bad.
- Fear the fate of the disbelievers and strive for the reward of the righteous.

- Live with constant awareness of the uncertainty of Qiyamah, making every moment count.
- Focus on the eternal life in Jannah and not the fleeting pleasures of this world.

➢ May we all be among those who heed the message of Surah An-Nazi’at and prepare ourselves for the Day of Judgment.



Summary of Surah An-Nazl’at

Surah An-Nazi’at opens with references to the angels who extract the souls of the wicked, reminding us of the certainty of the Resurrection. It paints a vivid picture of the end of the world, where the earth will quake, the sky will split, and everyone will be resurrected to face their final judgment. The surah warns of the severe punishment awaiting the disbelievers and describes their fate in Jahannam (Hell), emphasizing the importance of accountability and the consequences of one’s actions.

It ends with a powerful reminder that those who live righteously, suppressing their unlawful desires and fearing Allah’s judgment, will be rewarded with eternal bliss in Jannah (Paradise). The surah also underscores the uncertainty of the timing of Qiyamah (the Day of Judgment) and reminds us that life in this world is fleeting, encouraging us to focus on the eternal life of the Hereafter.

THE AYAT IN DETAILS (2)

Swearing by Five Characteristics that the Day of Judgement will occur

وَٱلنَّٰزِعَٰتِ غَرۡقٗا ١

(By those who pull out, drowning.) "These are the angels who remove the souls from the Children of Adam." Among them are those whose souls are removed by the angels with difficulty, as if he is being drowned during its removal. There are those people whose souls the angels remove with ease, as if they were unraveling him (i.e., his soul from him) due to their briskness. This is the meaning of Allah's statement,

وَالنَّٰشِطَٰتِ نَشْطًا ﴿٢﴾

(By those who free briskly.) This has been mentioned by Ibn `Abbas. In reference to Allah's statement,

وَٱلسَّٰبِحَٰتِ سَبۡحٗا ٣

(And by the swimmers, swimming.) Ibn Mas`ud said, "They are the angels." Similar statements have been reported from `Ali, Mujahid, Sa`id bin Jubayr, and Abu Salih. Concerning Allah's statement,

فَٱلسَّٰبِقَٰتِ سَبۡقٗا ٤

(And by the racers, racing.) It has been narrated from `Ali, Masruq, Mujahid, Abu Salih, and Al-Hasan Al-Basri that this means the angels. Then Allah says,

فَٱلْمُدَبِّرَٰتِ أَمْرًا ۝٥

(And by those who arrange affairs.) `Ali, Mujahid, `Ata', Abu Salih, Al-Hasan, Qatadah, Ar-Rabi` bin Anas, and As-Suddi all said, "They are the angels." Al-Hasan added, "They control the affairs from the heaven to the earth, meaning by the command of their Lord, the Mighty and Majestic."

The Description of the Day of Judgement, the People, and what They will say

يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ ٦

تَتْبَعُهَا ٱلرَّادِفَةُ ٧

(On the Day the Rajifah shakes, followed by the Radifah.) Ibn `Abbas said, "These are the two blasts (of the Trumpet) -- the first and the second." Mujahid, Al-Hasan, Qatadah, Ad-Dahhak and others have made similar statements. It has been reported from Mujahid that he said, "In reference to the first, it is the statement of Allah,

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ٨

(Hearts that Day will tremble.) Ibn `Abbas said, "This means afraid." Mujahid and Qatadah also said this.

أَبۡصَٰرُهَا خَٰشِعَةٌ ٩

(Their vision humiliated.) meaning, the eyes of the people. It means that the eyes will be lowly and disgraced from what they will witness of terrors. Allah then says,

يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِي ٱلْحَافِرَةِ ﴿١٠﴾

(They say: "Shall we indeed be brought back from Al-Hafirah") meaning, the idolators of the Quraysh and whoever rejects the Hereafter as they did. They consider the occurrence of the resurrection after being placed in Al-Hafirah -- which are the graves -- as something farfetched. This has been said by Mujahid. They feel that this is something impossible after the destruction of their physical bodies and the disintegration of their bones and their decaying. Thus, Allah says,

أَءِذَا كُنَّا عِظَٰمًا نَّخِرَةً ﴿١١﴾

(Even after we are bones Nakhirah) It has also been recited: (نَـاخِرَةً) (Nakhirah) Ibn `Abbas, Mujahid and Qatadah, all said, "This means decayed." Ibn `Abbas said, "It is the bone when it has decayed and air enters into it." Concerning their saying,

يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ﴿١٠﴾ أَءِذَا كُنَّا عِظَامًا نَّخِرَةً ﴿١١﴾ قَالُوا
تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِالسَّاهِرَةِ

(It would in that case be a return with loss.) (79:12) Muhammad bin Ka`b said that the Quraysh said, "If Allah brings us back to life after we die, then surely we will be losers." Allah then says,

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾

فَإِذَا هُم بِالسَّاهِرَةِ

(But it will be only a single Zajrah. When behold, they are at As-Sahirah.) meaning, this is a matter that is from Allah that will not occur twice, nor will there be any opportunity to affirm it or verify it. The people will be standing and looking. This will be when Allah commands the angel Israfil to blow into the Sur, which will be the blowing of the resurrection. At that time the first people and the last people will all be standing before their Lord looking. This is as Allah says,

فَإِذَا هُم بِٱلسَّاهِرَةِ

(When behold, they are at As-Sahirah.) Ibn `Abbas said, "As-Sahirah means the entire earth." Sa`id bin Jubayr, Qatadah and Abu Salih have all said this as well. `Ikrimah, Al-Hasan, Ad-Dahhak, and Ibn Zayd have all said, "As-Sahirah means the face of the earth." Mujahid said, "They will be at its (the earth's) lowest part, and they will be brought out to highest part." Then he said, "As-Sahirah is a level place."

Mentioning the Story of Musa and that it is a Lesson for Those Who fear Allah

Allah informs His Messenger Muhammad ﷺ about His Messenger Musa. He mentions that he sent Musa to Fir`awn and He aided him with miracles. Yet, even after this, Fir`awn continued in his disbelief and transgression until Allah seized him with a mighty and powerful punishment. Thus is the punishment of whoever opposes you (Muhammad ﷺ) and rejects that which you have been sent with. This is why Allah says at the end of the story,

إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ

(In this is a Lesson for whoever fears.)

هَلۡ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ١٥

(Has there come to you the story of Musa) meaning, have you heard of his story

إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٦﴾

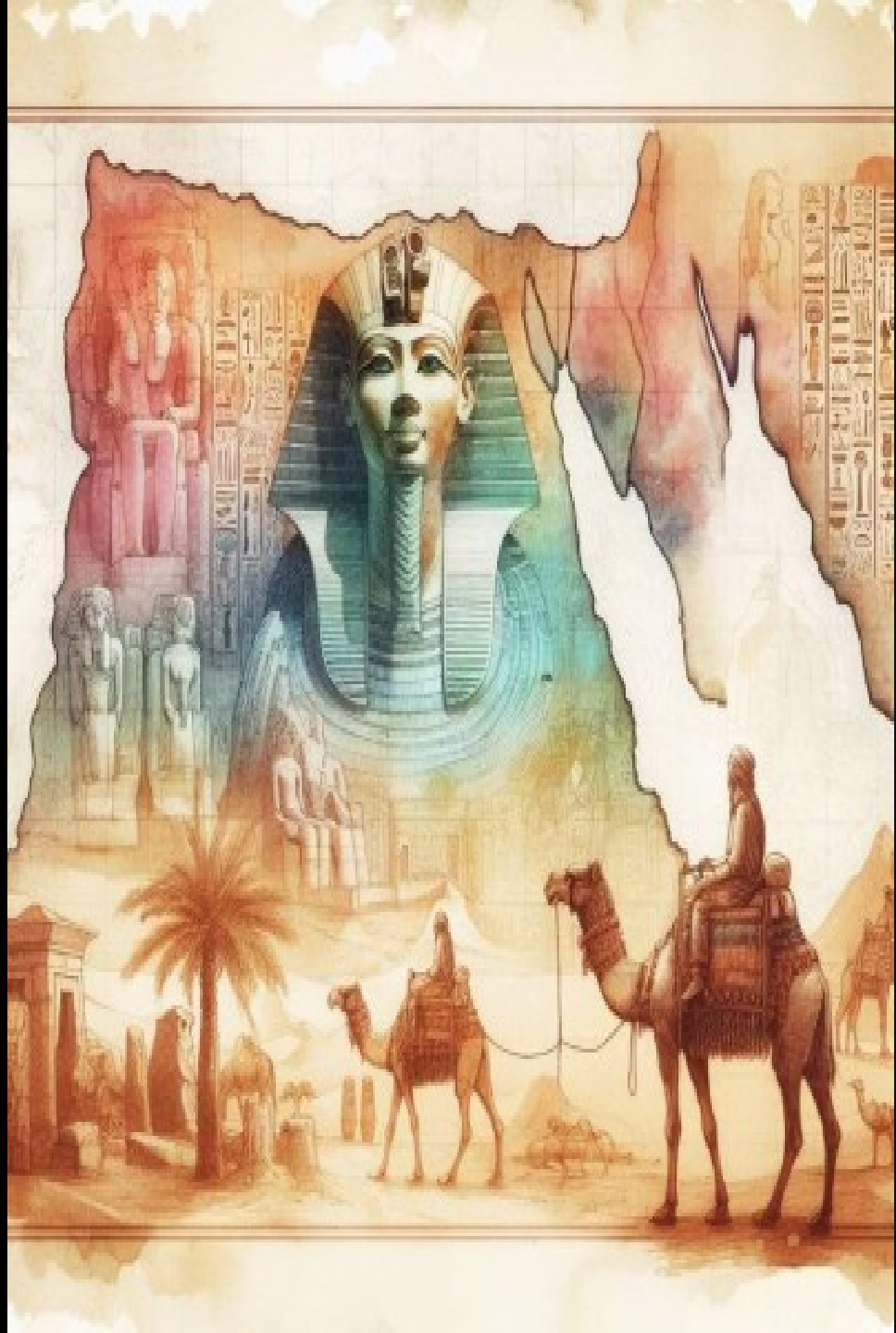
(When his Lord called him) meaning, He called out speaking to him.

بِالْوَادِ الْمُقَدَّسِ

(in the holy valley) meaning purified

طُوًى

(Tuwa) According to what is correct, it is the name of a valley, as preceded in Surah Ta Ha. So, He said to him:



اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾

(Go to Fir`awn; verily, he has (Go to Fir`awn; verily, he has transgressed all bounds.) meaning, he has become haughty, rebellious and arrogant.

فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ١٨

(And say to him: "Would you purify yourself") meaning, say to him, "Will you respond to the path and way that will purify you" This means, `will you submit (accept Islam) and be obedient'

اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾ فَقُلْ هَل لَّكَ إِلَىٰ أَن تَزَكَّىٰ ﴿١٨﴾ وَأَهْدِيَكَ
إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾ فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ﴿٢٠﴾ فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾ ثُمَّ

(And that I guide you to your Lord,) meaning, `I will guide you to the worship of your Lord.‘

فَتَخْشَى

(so that you fear) meaning, `so that your heart will become humble, obedient, and submissive to Him after it was hard, evil, and far away from goodness.'

فَأَرَىٰهُ ٱلْءَايَةَ ٱلْكُبْرَىٰ ﴿٢٠﴾

(Then he showed him the great sign.) This means that Musa showed him -- along with this truthful call -- a strong evidence and a clear proof of the truthfulness of what he had come up with from Allah.

فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾

(But he denied and disobeyed.) meaning, he (Fir`awn) rejected the truth and opposed what Musa commanded him with of obedience. So what happened with him was that his heart disbelieved, and Musa (i.e., his call) could not internally or externally affect it. Along with this, his knowledge that what Musa had come to him with was the truth, did not necessitate his being a believer in it. This is because recognition is the knowledge of the heart, and faith is its action. And it (faith) is to comply with the truth and submit to it. Concerning Allah's statement,

إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾ فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ﴿٢٠﴾ فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾ ثُمَّ
أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾ فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ

(Then he turned back, striving.) meaning, in responding to the truth with falsehood. This was by his gathering the group of magicians in order to confront that which Musa had come up with of spectacular miracles.

فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾

(So he gathered (his people) and called out) meaning, among his people.

فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ ﴿٢٤﴾

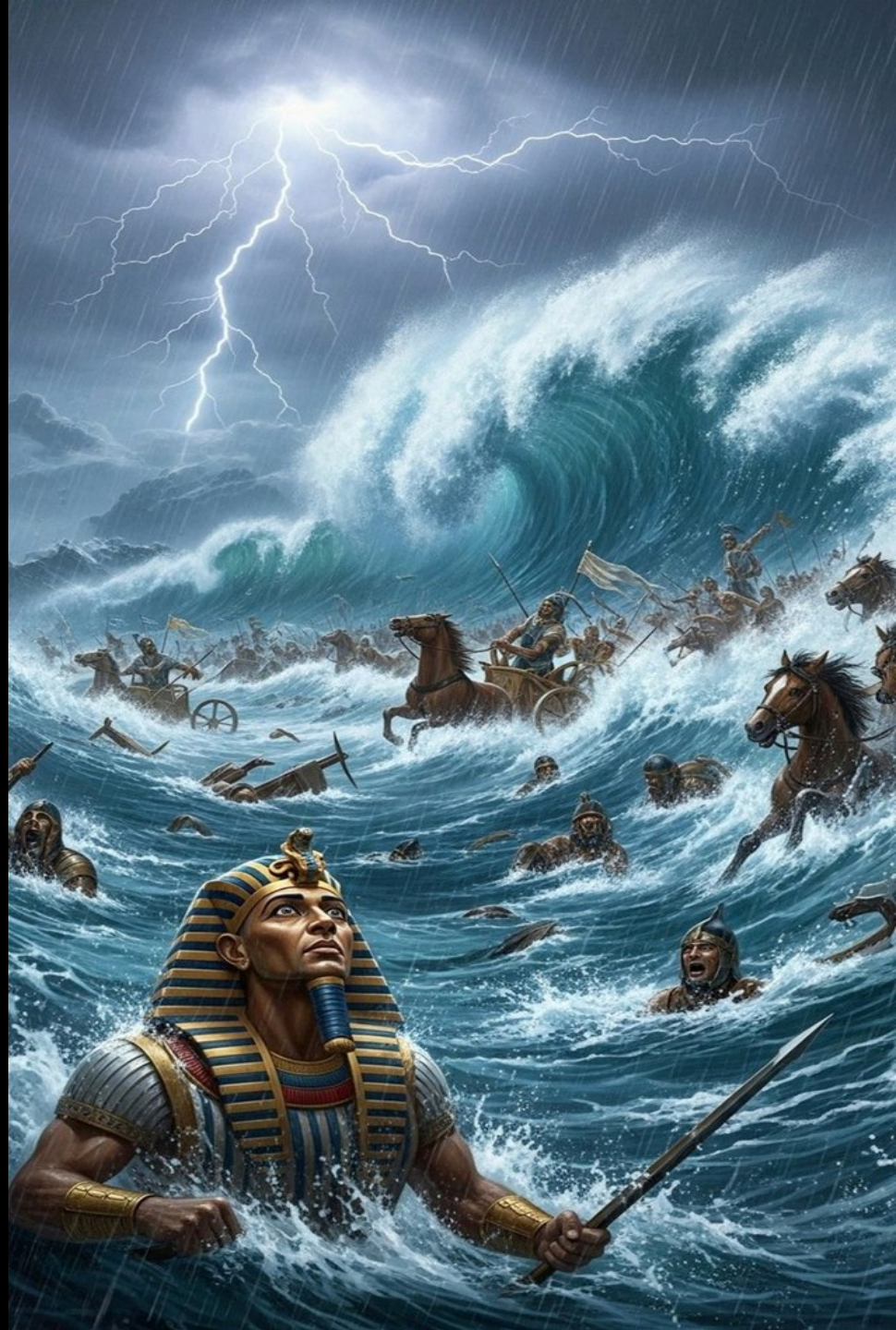
(Saying; I am your lord, most high.") Ibn `Abbas and Mujahid both said, "This is the word which Fir`awn said after he said,

مَا عَلِمْتُ لَكُمْ مِّنْ إِلَـهٍ غَيْرِى

(`I have not known of any other god for you all other than me) for the past forty years."' Allah then says,

أَدۡبَرَ يَسۡعَىٰ ﴿٢٢﴾ فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا۠ رَبُّكُمُ ٱلۡأَعۡلَىٰ ﴿٢٤﴾ فَأَخَذَهُ
ٱللَّهُ نَكَالَ ٱلۡأٓخِرَةِ وَٱلۡأُولَىٰٓ ﴿٢٥﴾ إِنَّ فِي ذَٰلِكَ لَعِبۡرَةٗ لِّمَن يَخۡشَىٰٓ ﴿٢٦﴾

(So Allah seized him with a punishing example for the Hereafter and the first (life).) meaning, Allah avenged Himself against him with a severe vengeance, and He made an example and admonition of him for those rebellious people in the world who are like him.



إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٢٦﴾

(In this is a lesson for whoever fears.)

ءَأَنتُمۡ أَشَدُّ خَلۡقًا أَمِ ٱلسَّمَآءُۚ بَنَىٰهَا ﴿٢٧﴾

(more difficult to create or is the heaven...) meaning, `rather the heaven is more difficult to create than you.' As Allah said;

لَخَلْقُ السَّمَـوَتِ وَالأَرْضِ أَكْـبَرُ مِنْ خَلْقِ النَّاسِ
(the creation of the heavens and the earth is greater than the creation of mankind;) (40:57) And His saying;

أَوَلَـيْسَ الَذِى خَلَقَ السَّمَـوتِ وَالأَرْضَ بِقَـدِرٍ عَلَى أَن يَخْلُقَ مِثْلَهُم بَلَى وَهُوَ الْخَلَّـقُ الْعَلِيمُ
(Is not the One Who created the heavens and the earth, capable of creating the similar to them. Yes, indeed! He is the Supreme Creator, the All-Knowing.) (36:81) Then Allah says,

بَنَـهَا
(He constructed) He explains this by His statement,

رَفَعَ سَمۡكَهَا فَسَوَّىٰهَا ٢٨

(He raised its height, and has perfected it.) meaning, He made it a lofty structure, vast in its space, with equal sides, and adorned with stars at night and in the darkness. Then Allah says,

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا ﴿٢٩﴾

(Its night He covers and He brings out its forenoon.) meaning, He made its night dark and extremely black, and its day bright, luminous, shining and clear. Ibn `Abbas said, "He did Aghtasha of its night means that He made it dark." Mujahid, `Ikrimah, Sa`id bin Jubayr and a large group have said this as well. In reference to Allah's statement,

وَأَخْرَجَ ضُحَـهَا

(And He brings out its forenoon.) meaning, He illuminated its day. Then Allah says,

وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ﴿٣٠﴾

(And after that He spread the earth,) He explains this statement by the statement that follows it,

أَخۡرَجَ مِنۡهَا مَآءَهَا وَمَرۡعَىٰهَا ٣١

(And brought forth therefrom its water and its pasture.) It already has been mentioned previously in Surat Ha Mim As-Sajdah that the earth was created before the heaven was created, but it was only spread out after the creation of the heaven. This means that He brought out what was in it with a forceful action. This is the meaning of what was said by Ibn `Abbas and others, and it was the explanation preferred by Ibn Jarir. In reference to the statement of Allah,

وَٱلْجِبَالَ أَرْسَىٰهَا ٣٢

(And the mountains He has fixed firmly,) meaning, He settled them, made them firm, and established them in their places. And He is the Most Wise, the All-Knowing. He is Most Kind to His creation, Most Merciful. Allah then says,

أَخۡرَجَ مِنۡهَا مَآءَهَا وَمَرۡعَىٰهَا ﴿٣١﴾ وَٱلۡجِبَالَ أَرۡسَىٰهَا ﴿٣٢﴾ مَتَٰعٗا لَّكُمۡ
وَلِأَنۡعَٰمِكُمۡ ﴿٣٣﴾ فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلۡكُبۡرَىٰ ﴿٣٤﴾ يَوۡمَ يَتَذَكَّرُ ٱلۡإِنسَٰنُ

(As provision and benefit for you and your cattle.) meaning, He spread out the earth, caused its springs to gush forth, brought forth its hidden benefits, caused its rivers to flow, and caused its vegetation, trees, and fruits to grow. He also made its mountains firm so that it (the earth) would be calmly settled with its dwellers, and He stabilized its dwelling places. All of this is a means of beneficial enjoyment for His creatures (mankind) providing them of what cattle they need, which they eat and ride upon. He has granted them these beneficial things for the period that they need them, in this worldly abode, until the end of time and the expiration of this life.

The Day of Judgement, its Pleasures and Hell, and that its Time is not known

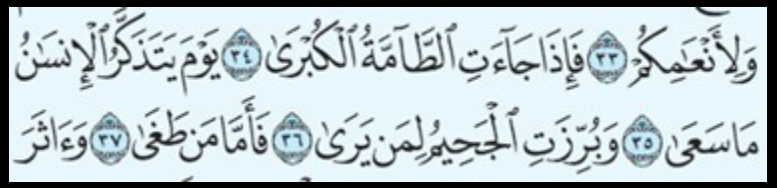
فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلۡكُبۡرَىٰ ٣٤

فَإِذَا جَآءَتِ الطَّآمَّةُ الْكُبْرَى

(But when there comes the Great Catastrophe) This refers to the Day of Judgement. This has been said by Ibn `Abbas. It has been called this because it will overcome every matter. It will be frightful and horrifying. As Allah says,

وَالسَّاعَةُ أَدْهَى وَأَمَرُّ

(And the Hour will be more grievous and more bitter.) (54:46) Then Allah says,


وَلِأَنْعَٰمِكُمْ ﴿٣٣﴾ فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلْكُبْرَىٰ ﴿٣٤﴾ يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ
مَا سَعَىٰ ﴿٣٥﴾ وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ

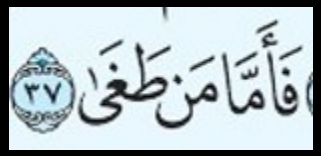
(The Day when man shall remember what he strove for.) meaning, at that time the Son of Adam will reflect upon all of his deeds, both the good and the evil. This is as Allah says,

يَوْمَئِذٍ يَتَذَكَّرُ الإِنسَـنُ وَأَنَّى لَهُ الذِّكْرَى

(On the Day will man remember, but how will that remembrance avail him) (89:23) Then Allah says,

وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾

(And Hell shall be made apparent for whoever sees.) meaning, it will become apparent for the onlookers, so the people will see it with their own eyes.



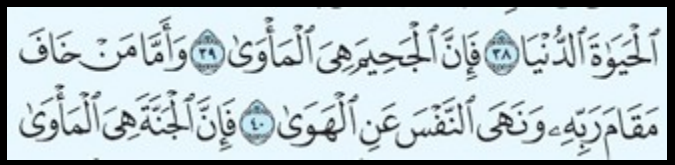
(Then for him who transgressed) meaning, who rebels and behaves arrogantly.

مَا سَعَىٰ ﴿٣٥﴾ وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ
ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٣٨﴾ فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ

(And preferred the life of this world,) meaning, he gives it precedence over the matters of his religion and his Hereafter.

فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ ﴿٣٩﴾

(Verily his abode will be the Hell;) meaning, his final destination will be Hell, his food will be from the tree of Zaqqum, and


الْحَيَوٰةَ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ
مَقَامَ رَبِّهِۦ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

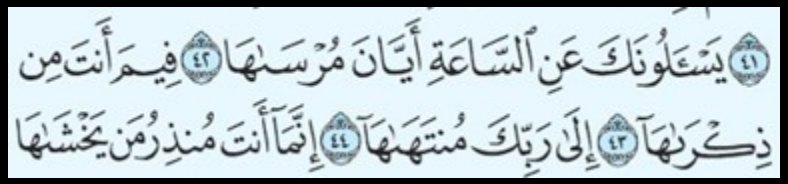
(But as for him who feared standing before his Lord and forbade himself from desire.) meaning, he fears the standing before Allah, he fears Allah's judgement of him, he prevents his soul from following its desires, and he compels it to obey its Master.

فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ

(Verily Paradise will be his abode.) meaning, his final abode, his destination, and his place of return will be the spacious Paradise. Then Allah says,

يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾

(They ask you about the Hour -- when will be its appointed time What do you have to mention of it. To your Lord it is limited.) meaning, its knowledge is not with you, nor with any creature. Rather the knowledge of it is with Allah. He is the One Who knows the exact time of its occurrence.



(They ask you about the Hour -- when will be its appointed time What do you have to mention of it. To your Lord it is limited.) meaning, its knowledge is not with you, nor with any creature. Rather the knowledge of it is with Allah. He is the One Who knows the exact time of its occurrence.

ثَقُلَتْ فِى السَّمَـوَتِ وَالأَرْضِ لاَ تَأْتِيكُمْ إِلاَّ بَغْتَةً يَسْـَلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ

(Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden. They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah.") (7:187) Allah says here,

إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾

(To your Lord it is limited.) Thus, when Jibril asked the Messenger of Allah ﷺ about the time of the last Hour he said,

«مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

(The one questioned about it knows no more than the questioner.) Allah said,

إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا

(You are only a warner for those who fear it,) meaning, `I sent you to warn mankind and caution them to beware of the torment and punishment of Allah. So whoever fears Allah, fears standing before Him, and His threat, then he will follow you, and thus be successful and victorious. However, whoever denies you and opposes you, then he will only suffer loss and failure.' Allah then says,

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾

(The Day they see it (it will be) as if they had not tarried (in this world) except an (`Ashiyyah) afternoon or its (Duha) morning.) meaning, when they stand up from their graves to go to the place of Gathering, they will feel that the period of the worldy life was short, it will seem to them that it was only the afternoon of one day. Juwaybir reported from Ad-Dahhak from Ibn `Abbas:

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُواْ إِلاَّ عَشِيَّةً أَوْ ضُحَـهَا

(The Day they see it (it will be) as if they had not tarried (in this world) except an (`Ashiyyah) afternoon or its (Duha) morning.) "As for `Ashiyyah, it is the time between noon until the setting of the sun.

أَوْ ضُحَـهَا

(Or its (Duha) morning) what is between sunrise and midday (noon)." Qatadah said, "This refers to the time period of the worldly life in the eyes of the people when they see the Hereafter." This is the end of the Tafsir of Surat An-Nazi`at. And to Allah belongs all praise and thanks.

EXCERCI
SES

1. Knowledge / Remembering (تـــذكر)

1. What does the word “An-Nāzi‘āt” (النازعات) mean?
2. In which Makkan or Madinan period was Surah An-Nāzi‘āt revealed?
3. How many verses (ayat) does Surah An-Nāzi‘āt contain?
4. Who are “النازعات غرقا” and “النشطات نشطا” referring to?
5. What does Allah swear by at the beginning of the surah?

2. Understanding / Comprehension (فهم)

1. What is the main theme of Surah An-Nāzi‘āt?
2. How does the surah describe the Day of Resurrection (يوم القيامة)?
3. What was Pharaoh’s reaction when Prophet Musa (‘alayhi as-salām) invited him to faith?
4. How does the surah contrast the worldly life (الدنيا) with the Hereafter (الآخرة)?
5. What lessons can we learn from the story of Musa and Pharaoh mentioned in the surah?

3. Application (تـــطبيق)

1. How can the reminders in this surah strengthen a believer’s faith in the Hereafter?
2. What personal lesson can we take from the surah’s warning to the arrogant (like Pharaoh)?
3. How can we apply the surah’s message about accountability in our daily decisions?

4. Analysis (تـــحليل)

1. What do the oaths in the beginning (verses 1–5) reveal about the power and speed of divine command?
2. How does the structure of the surah move from oaths → creation → resurrection → judgment → reward/punishment?
3. Compare how Pharaoh’s arrogance is portrayed here with his story in another surah (e.g., Surah Taha or Surah Ash-Shu‘ara).
4. What imagery does Allah use to describe the terror and awe of the Day of Resurrection?

5. Evaluation (تـــقييم)

1. Why do you think Allah often begins surahs with oaths by natural phenomena (as in this surah)?
2. Do you think fear or hope is emphasized more in this surah?
3. Justify your answer.How effective is the example of Pharaoh in warning people of arrogance and denial of truth?
4. What does this surah teach about the nature of power — both human and divine?

6. Creation / Synthesis (إبداع)

1. Imagine you are explaining Surah An-Nāzi‘āt to children — how would you summarize its message in simple words?
2. Create a short reflection or poem inspired by the description of the Day of Resurrection in this surah.
3. Design a visual chart showing the main stages described in the surah: oaths → resurrection → Musa’s story → creation → judgment → destiny of people.
4. Write a brief personal reflection on how the surah affects your view of life and the Hereafter.

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